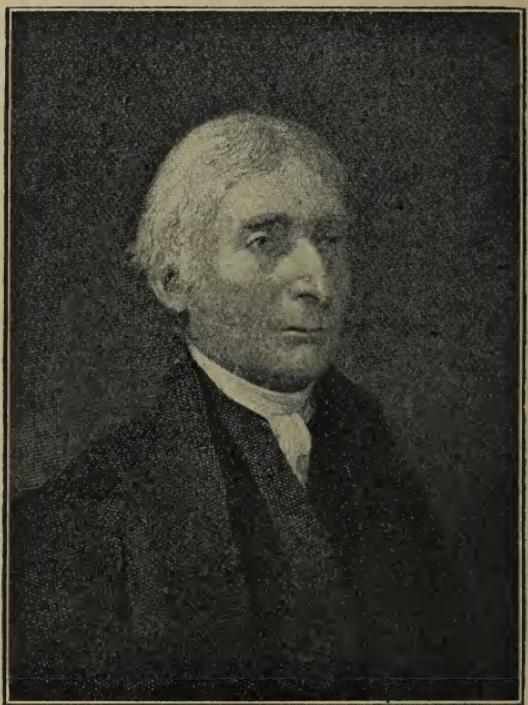


STEPHEN GRELLET.

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STEPHEN GRELLET.

FRIENDS ANCIENT AND MODERN.

No. 4.

STEPHEN GRELLET

Ambassador for Christ,

BY THE LATE

WILLIAM KITCHING.

SECOND EDITION. REVISED.

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CHRONOLOGY.

Birth at Limoges, France	- - -	1773
French Revolution began	- - -	1789
Arrival at Demerara	- - -	1793
Removal to New York and Long Island	-	1795
Conversion	- - -	1795
Removal to Philadelphia	- - -	1795
Became a Member of the Religious Society of Friends	- - -	1796
"Recorded" as a Minister	- - -	1798
Yellow Fever in Philadelphia	- - -	1798
Return to New York	- - -	1799
Religious Visits in the States and Canada	-	1800-1805
Marriage with Rebecca Collins	- - -	1804
First Visit to Europe	- - -	1807-1808
Travels in the Southern and Western States	- - -	1809
In Business in New York	- - -	1810-1811
Second Visit to Europe	- - -	1811-1814
Visit to the Island of Hayti	- - -	1816
Third Visit to Europe	- - -	1818-1820
Journeys in the States and Canada	- -	1822-1830
Removal to Burlington, New Jersey	-	1823
Fourth Visit to Europe	- - -	1831-1834
Visit to the States of Ohio and Indiana	-	1837
Visits in North Carolina and Virginia	-	1839
Serious Illness	- - -	1842
Last Absence from Home	- - -	1847
Death at the age of 82 years	- - -	1855

CHAPTER I.

FROM BIRTH TO CONVERSION.

"The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

—Gal. ii. 20.

"Led by the Spirit of God."—Rom. viii. 14.

"Stedfast, unmoveable, always abounding in the work of the Lord."—1 Cor. xv. 58.

ETIENNE DE GRELLET (afterwards known as Stephen Grellet) was a native of France, and belonged to a wealthy Roman Catholic family residing at Limoges (Département Haute Vienne), where he was born in 1773. His father was an intimate friend of Louis XVI., from whom he received a title of nobility in consideration of improvements effected in the porcelain manufacture.

Though brought up to a fashionable life, young Etienne was not devoid of religious impressions, and he could not but note the difference between his own life of luxury and that of some of his female relatives, who had voluntarily entered a convent. He says that permission to use the words, "Our Father, who art in Heaven," filled his mind with reverential awe; and, finding in prayer the help he needed to master a difficult Latin lesson, he was led by degrees, even in his youth, to distrust the supposed spiritual power of bishops and priests.

In due time he entered various colleges, the last and most important being that of the Oratorians at Lyons, the discipline of which was excellent, and proved of great service to him in after life. On leaving college, contact with the world around dissipated his convictions, so that he gradually fell into a state of indifference and worldly-mindedness, and then even of absolute infidelity.

The disturbances caused by the French Revolution brought the Grellet family into serious danger, as belonging to the Royalist party. Etienne with his brothers joined the French Princes' army at Coblenz, having narrowly escaped being hung from a lamp post, on which occasion he resolved to use his pistol in self defence if necessary. Though the brothers afterwards returned with the Royalist army into France, they were never actually engaged in military conflict, a cause for real thankfulness in after years. On one occasion they were captured and condemned to be shot, but made their escape to Amsterdam; and soon afterwards Etienne and his brother Joseph sailed for Demerara in South America, landing there in January, 1793.

Here they resided for two years, surrounded by scenes of dissipation and the horrors of slavery, and Etienne himself lived for some time as a practical atheist, a disciple of Voltaire. Their business prospects were very satisfactory, but, on the approach of what was erroneously supposed to be a French fleet, they left Demerara for New York, and settled for some months at New Town, on Long Island, where they became acquainted with Colonel Corsa, who had at one time

served in the British army. Here it was that Stephen Grellet (to give him his English name) experienced the great change, so fruitful in blessing to himself and others.

One evening, when walking alone in the fields, his mind was deeply impressed by an awful voice exclaiming, "Eternity! Eternity! Eternity!" and under strong conviction of sin he cried out, "If there is no God, doubtless there is a Hell." This was followed by earnest prayers for mercy. With the constant use of a French and English dictionary he twice read through Penn's* "No Cross, No Crown;" and the Bible, practically an unknown book to him, even at the age of twenty-two years, became the companion of his solitary hours, now largely occupied in waiting upon God.

With his brother Joseph, Stephen Grellet went, by invitation, to a religious meeting of the Society of Friends, to hear two English female ministers then travelling in America—Deborah Darby and Rebecca Young. Stephen was deeply impressed, for the Lord's power was manifested to him in a remarkable manner, though he understood but little of what was spoken.

* William Penn, proprietor of Pennsylvania, and founder of the city of Philadelphia, wrote "No Cross, No Crown; a Treatise shewing the Nature and Discipline of the Holy Cross of Christ and that the Denial of Self and Daily Bearing of Christ's Cross is the alone Way to the Rest and Kingdom of God," when imprisoned in the Tower of London in 1669. Later the treatise was considerably enlarged. It has been many times reprinted and may now be obtained in a modern pocket edition. (See advertisement on third page of cover.)

After dinner at Colonel Corsa's, Deborah Darby addressed the company in a manner exactly suited to the state of Stephen Grellet's mind. His heart was opened like that of Lydia at Philippi. "It was," he wrote, "a memorable day. I was like one introduced into a new world, the creation and all things around me bore a different aspect—my heart glowed with love to all. I have been as one plucked from the burning, rescued from the brink of a horrible pit. O, how can the extent of the Lord's love, mercy, pity, and tender compassion be fathomed!"

He now began to attend Friends' meetings for worship regularly, his one desire being to experience the influence of the Holy Spirit in his heart. On one of these occasions, though nothing was spoken, he passed through deep spiritual conflict, followed by a joyful assurance of the Divine forgiveness. Faith in the atoning sacrifice of Jesus Christ brought unspeakable relief to his mind, followed by the clear impression that he would be required to tell this experience to others. To his great joy he found that his brother had been a sharer in these heavenly visitations.

Thus was experienced that true, though often gradual conversion, without which our Saviour declared* that none can enter into the Kingdom of Heaven; and as obedience kept pace with knowledge, his Christian character rapidly developed under the sanctifying influences of the Holy Spirit.

* Matthew xviii. 3.

CHAPTER II.

FROM CONVERSION TO MARRIAGE.

IN December, 1795, Stephen Grellet left his brother at New York and removed to Philadelphia, where he was for some time engaged in teaching the French language, resting in the assurance that whilst seeking first the Kingdom of God all things needful would be added.*

Soon after leaving New York he yielded to the renewed call to preach the Gospel, a service which proved very acceptable to his Friends; and in the autumn of 1796 he was received into membership in the Society. Child-like humility continued to be the clothing of his spirit, and his constant desire was that expressed in a hymn of later date—

“ I would be treated as a child and guided where I go.”

In March, 1798, he was recorded as a Minister of the Gospel, a position which does not, with the Friends, involve the assumption of a pastorate over a congregation.

We may here state that the Society of Friends †

* Matthew vi. 33.

† The word “ Quaker ” was used as a term of contempt by Justice Bennet at the Derby Sessions in 1650, because Fox bade the people tremble at the word of the Lord.

originated in England about the time of Oliver Cromwell, its members being drawn together by a common sense of need, from various denominations, under the ministry of George Fox* and about sixty young travelling preachers, whose zeal for the simple truth proved contagious; and their numbers rapidly increased, in spite of cruel persecution, imprisonment, and consequent death to hundreds of their number. The Bible was the only creed they recognised; and their teaching was in the main evangelical, whilst emphasising the influence and guidance of the Holy Spirit ("the Inward Light"), too much ignored by professing Christians of that day. The Friends acknowledged Christ as the only Saviour of sinners, and the only High Priest of the Gospel Dispensation, in whom were fulfilled the various types of the Mosaic economy. His words, "Neither be ye called masters,"† appeared to them to strike at the root of ecclesiastical appointments and priestly assumptions; and whilst they regarded the baptism of the Holy Spirit, and the spiritual feeding upon the body and blood of Christ as essential, they considered these to be independent of any outward ordinances, all such being permitted by the Saviour to pass away. They discountenanced all warfare, as at variance with the Saviour's teaching; and His command, "Swear not at all,"‡ embracing all oaths, judicial or otherwise, was still, in their estimation, binding upon His followers. The exercise

* George Fox began to preach in 1647. See No. 1 of this Series.

† Matthew xxiii. 10.

‡ Matthew v. 33, 34.

of spiritual gifts they did not think was intended to be confined to one sex, and their Ministers accepted literally the Saviour's injunction "Freely ye have received, freely give,"* which, with some modifications, is still the custom of the Friends. Their conscientious scruples in various matters of daily life, as it then existed, were perfectly rational, and deserving of universal commendation rather than ridicule.

Stephen Grellet, accepting the responsibilities of his new position, early began to travel from place to place, preaching the Gospel, and distributing Testaments and religious books, chiefly among the poor :—his

"the mighty ordination
Of the piercèd hands."

Whilst residing in Philadelphia, a fearful outbreak of the terrible "yellow fever" occurred there, and in accordance with a prophetic inward intimation which he had received when from home, he took the complaint, being a constant visitor among the sick. He was found by the police alone in his house, and life apparently extinct; his coffin was ordered, and his name returned in the official lists of the dead as "a French Quaker." But whilst thus prostrated by a malignant disease the language was inwardly spoken to him "Thou shalt not die but live—thy work is not yet done," and distant scenes of Gospel labour were laid open before his mental vision. He was gradually restored to health, and resumed his previous occupations and ministrations among his afflicted fellow citizens.

* Matthew x. 8.

After three years in Philadelphia, Stephen Grellet commenced business with his brother in New York; but these engagements were soon exchanged for extensive travels in the United States, with a ministering Friend from England, in prosecution of religious service. They encountered many dangers and difficulties resulting from the wild nature of the country, and the presence of beasts of prey and serpents in the woods through which they had to pass, but they relied upon Divine protection, for they knew that underneath were "the everlasting arms."

In 1804 Stephen Grellet was happily married to Rebecca Collins, a Friend of New York, who proved a true helpmeet for him, and encouraged him in his Gospel labours, though they involved several long periods of absence from home. He now travelled extensively in Canada and the United States, and on one occasion felt an impression that some of his relatives were ill with the plague and that he must return home at once. This he did, and found that his wife's mother had died, and that his wife herself was very seriously ill. Her health was, however, gradually restored, though the effects of her illness continued for some years.

CHAPTER III.

FIRST TWO VISITS TO EUROPE.

STEPHEN GRELLET paid four separate visits to Europe, the first of which (1807-8) was confined to his native country and occupied only nine months. It was natural that his thoughts should often travel to the land of his birth, with earnest desires for the best welfare of his relatives and fellow-countrymen, desiring their deliverance from the thraldom of Roman Catholic superstition. It was largely for this end, and under the guidance of the Spirit of Truth, that he obtained a certificate (the requisite credentials of a travelling Minister) from the Friends of Philadelphia Yearly Meeting, before sailing for Europe in June, 1807. He left his home and his beloved wife with the comforting promise sealed upon his spirit, "My presence shall go with thee, and I will give thee rest,"* to which his mind often reverted in times of danger in distant lands.

After a miserable voyage with no little danger both from storms and pirates, he landed at Marseilles and, whilst detained by quarantine, found various opportunities for usefulness. When released, he proceeded, in company with a Friend residing in the neighbourhood, to visit Congénies and other southern towns, where many families resided who had long held some of the distinguishing views of the Friends. To these his visits and

* Exodus xxxiii. 14.

ministry proved peculiarly helpful and comforting.* After a solemn meeting at Montpellier he crossed the Cevennes mountains and journeyed to Brives, where he had the joy of meeting with his beloved mother, his father having died a few years previously. She was much troubled on account of his having left the Roman Catholic Church ; but the violent conduct of a priest, whom they called upon together, greatly shocked her, and she was now willing to accept and read a copy of the Bible which he gave her. Though public religious meetings could not be held, Stephen Grellet had private interviews with various inquirers ; and many received gladly the message that he brought.

At his native town of Limoges great alarm was occasioned, his motives being greatly misrepresented ; there were, however, remarkable exceptions, and one eminent priest, who was formerly a blasphemer and an upholder of the goddess of Reason, now acknowledged his error and even renounced his office in the Church.

The suffering caused by the prevailing wars of the time, and by the conscription, was a constant source of distress to Stephen Grellet ; and he sought in vain for an opportunity to visit Paris and plead with the Emperor Napoleon. This proving impracticable, he returned to America, and reached home with a heart full of thanks-

* The religious ministrations of S. Grellet at the house of Samuel Brun, of Fontanès, much impressed his son, Daniel Brun, then a youth, who became a noted preacher among the Friends in the South of France. See *Notice sur Daniel Brun*, printed at Nîmes.



DANIEL BRUN.
Born 1799. Died 1882.
(From photo lent by Samuel J. Alexander.)

giving, finding utterance in the words of the Psalmist, “Return unto thy rest, O my soul ; for the LORD hath dealt bountifully with thee.”*

Being much pained by what he constantly saw and heard of the suffering caused by slavery, Stephen Grellet undertook a preaching tour in the Southern and Western States, for the purpose of proclaiming the Gospel freely both to slaves and slaveholders, and endeavouring to mitigate the sufferings of the former, whenever practicable. On one occasion tears were shed by three slave dealers whose presence he had not noticed, while they listened to his address.

Stephen Grellet’s further travels in the cause of the Gospel were attended with many difficulties and privations, which resulted in serious illness at a Friend’s house, but even when the issue appeared very uncertain, wide fields of future service were again presented to his mental eye, and he once more surrendered himself entirely to the Lord’s disposal.

For about two years Stephen Grellet was engaged in business pursuits in New York, before crossing the Atlantic for a second visit to Europe.

In 1811 he sailed for Liverpool and, before crossing over to the Continent, spent two years in Great Britain and Ireland. His ministry met with remarkable acceptance both from Protestants and Roman Catholics. Chapels and halls were freely opened to him, and many large meetings were held, his labours extending from Aberdeen to Land’s End.

* Psalm cxvi. 7.

In Dublin the Admiral of the port issued a special notice that the impressment for the navy then going on should be temporarily suspended, so that the sailors, many of whom were in secret hiding-places, might attend the meeting which was to be held in the evening in a large warehouse. The Admiral himself was present (which at first alarmed some of the sailors), and at the close he expressed to Stephen Grellet his gratitude for what had proved so helpful. The promise of personal safety which he had made to the sailors was strictly kept.

In London, with Mary Dudley, a Minister of large experience, Stephen Grellet held meetings with the nobility and gentry in the West End, with the younger members of his own Society, with the weavers of Spital-fields, and with Jews whom he addressed at Devonshire House, Bishopsgate. An extraordinary meeting was held for thieves and abandoned women, at the Friends' Meeting House in St. Martin's Lane, Westminster, when he pleaded tenderly with the vicious and depraved, over whom he wept bitterly. The listeners were deeply moved as the Gospel message was freely proclaimed, and the meeting concluded without any disturbance, the silence being broken only by sobs and deep sighs.

Visits to the inmates of London prisons, in company with Peter Bedford* and William Forster, men of kindred spirits with himself, proved specially fruitful in good results. The visit paid to the women's wards at Newgate demanded not a little courage and determination

* See *Peter Bedford* in this Series.

to carry out, the prisoners being of so lawless and reckless a character that the jailor would not hold himself responsible for their treatment of such visitors. It was, however, satisfactorily accomplished, and tears of contrition were abundantly shed by depraved creatures whose hearts were reached by the message spoken in so much love. Stephen Grellet afterwards enlisted the sympathy of Elizabeth Fry * in the cause of prison reform, and thus originated her well-known labours of love in this direction, carried out with the assistance of ladies' committees.

He now crossed over to France, and, with about forty discharged prisoners of war, experienced a narrow escape from shipwreck near the French coast. By special permission he proceeded to Paris, and there engaged in many religious labours of a private character. His movements were however closely watched and recorded in the archives of the Ministry of Police.

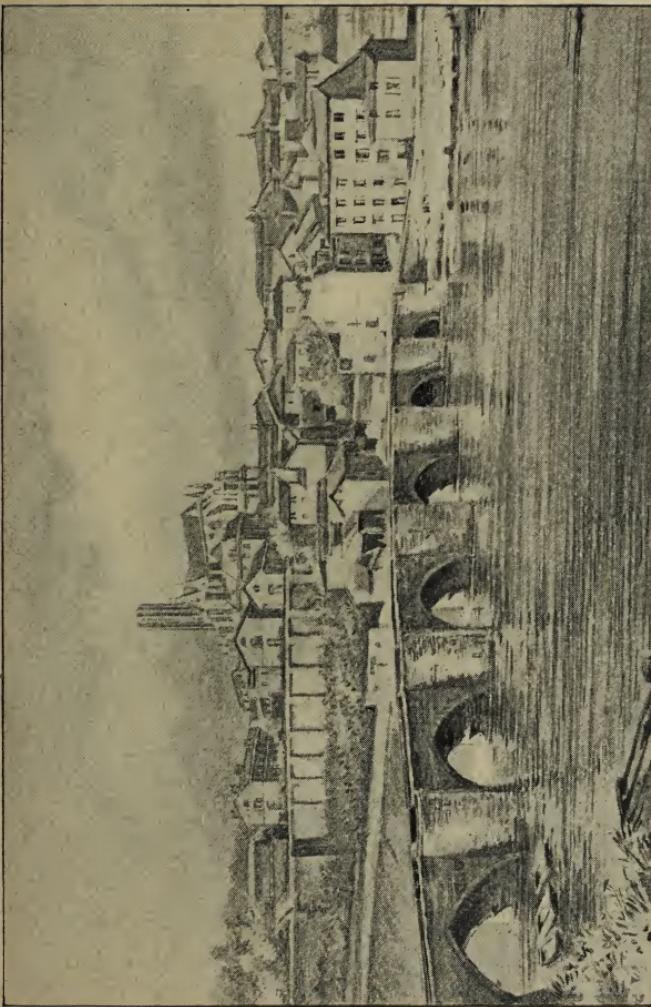
At Toulouse he witnessed with deep sorrow of heart the results of recent warfare, piles of human legs and arms being collected like heaps of wood in various parts of the city, whilst at Montpellier heavy afflictions were borne by those who had lost sons in the war or been deprived of them by the conscription. Meetings were held at Congénies with the Friends and others, whilst at Nîmes Stephen Grellet narrowly escaped imprisonment, though one of the officers sent to apprehend him told the Prefect that "the whole assembly" had been "melted into tears."

* See *Elizabeth Fry* in this Series.

When preparing to pass on from France into Italy, Stephen Grellet felt inwardly restrained from taking the usual route by Mont Cenis, and after seeking Divine guidance and protection, he felt it right to follow a difficult and dangerous road over precipitous mountains, by way of Nice and Genoa, by which he unconsciously escaped falling into the hands of officers sent from Paris (as he afterwards learned), to apprehend him! He then essayed to go "by sea from Genoa to Rome, and afterwards to pay a visit to the Piedmontese valleys," but at that time "the Spirit suffered him not" * Safety and freedom of action were only to be experienced by proceeding with all haste to Geneva and Switzerland. After passing through perils of robbers on the way to Turin, he at length reached Geneva, where, for three hours, he addressed, by their own invitation, a meeting of clergy and professors of theology on the fundamental truths of the Gospel. At several of the chief towns of Switzerland opportunities presented for Gospel service and for testifying to the unlawfulness of war, in the presence of soldiers and military officers, at hotels on the way, being frequently protected from very real dangers by the unseen hand of his heavenly Guide.

At several places in Bavaria Stephen Grellet enjoyed times of delightful communion with leaders of the evangelical movement, such as Lindel, Gossner, and Sailer, besides having interviews with the King and Crown Prince. The following characteristic entry occurs about this time in his journal : "The fields, in many parts I

* Acts xvi. 7.



LIMOGES—GENERAL VIEW.

With Bridge St. Etienne.

(Drawn from picture lent by Joseph G. Alexander.)



have visited, are white unto harvest, so that sometimes I have wished that I might have the life of Methuselah, or that the sun might never go down, that I might do my share of that great work which is to be done in these nations." Thus did he constantly seek to be "always abounding in the work of the Lord."

Reaching Pyrmont and Minden, he ministered acceptably in meetings and families, employing as his interpreter Benjamin Seebohm, then a thoughtful though somewhat diffident youth of sixteen, afterwards widely known both in England and America as a highly gifted Minister, and the biographer of Stephen Grellet.

Returning to England by way of Holland, Stephen Grellet attended the Yearly Meetings of the Friends in Dublin and London. In the former city William Forster and he held large meetings with the soldiers in the Castle, and also with the most degraded portion of the inhabitants, engagements which almost overwhelmed their sensitive spirits with distress. An address from the Yearly Meeting in London to the Emperor Alexander of Russia, and also to Frederick, King of Prussia, both then in London, was entrusted to Stephen Grellet and other Friends to present to these monarchs. Their interview with the Emperor was one of especial interest, opportunity being offered for more than an hour's friendly religious intercourse. The Emperor, with his sister the Grand Duchess and his ambassador Count Lieven, also attended a Friends' meeting for worship at Westminster—a good and solemn meeting, evidently much appreciated.

After various other services in London and its neighbourhood, and a short visit to Belgium, Stephen Grellet returned to his home in America, sailing from Dartmouth in October, 1814. When he and his beloved wife met at Burlington, New Jersey, they, with grateful hearts, renewed their consecration to the service of the Father of mercies.

In the summer of 1816, Stephen Grellet, with a companion in the ministry, spent three months in the southern half of the island of Hayti, where slavery had been abolished, and religious toleration existed under the Presidency of Alexander Pétion, who gave every assistance to the travellers in their religious services, large meetings being held at the capital in the Roman Catholic church, and in the open air. Serious illness from fever, and dangers from a fearful hurricane and from earthquake, were safely passed through, though on one occasion Stephen Grellet even gave directions concerning his own funeral. He corresponded with Pétion and others in the island after his return, desiring to promote the welfare of the coloured population.

CHAPTER IV.

THIRD VISIT TO EUROPE (1818-1820).

THROUGHOUT the greater part of his third visit to Europe Stephen Grellet was accompanied by William Allen, a Friend of some distinction in the scientific world, and also as a philanthropist and a Gospel Minister. Their joint labours are graphically described by Whittier in his beautiful poem, "The Christian Tourists," from which the following lines may be quoted :—

" They paused not by the ruins of old time,
They scanned no pictures rare,
Nor lingered where the snow-locked mountains climb
The cold abyss of air !

But unto prisons where men lay in chains,
To haunts where hunger pined,
To kings and courts forgetful of the pains
And wants of human-kind,

Scattering sweet words and quiet deeds of good
Along their way, like flowers,
Or pleading as Christ's freemen only could,
With princes and with powers ;

Their single aim, the purpose to fulfil
Of Truth from day to day,
Simply obedient to its guiding will,
They held their pilgrim way."

The sentiment expressed in the succeeding lines,

“ Yet dream not, hence, the beautiful and old
Were wasted on their sight,
Who in the school of Christ had learnt to hold
All outward things aright,”

is fully justified by such entries as the following in Stephen Grellet's journal, made after crossing the Alps in 1813 :—“ The scenery before me was frequently very grand, so that with admiration I could not help crying out, ‘ Great and marvellous are thy works, Lord God Almighty.’ Surely his works do praise Him.”

It was not without some feelings of regret that Stephen Grellet turned aside from visiting Pompeii and other places of antiquarian interest ; but mere intellectual gratification he gladly sacrificed, being true to his Master's service.

At Stavanger in the south of Norway, the Friends “ confirmed the souls ”* of their fellow members, and distributed Testaments wherever acceptable. At Stockholm they stayed three weeks, visiting prisons and poorhouses, and having friendly interviews with the Prime Minister and the King Charles XIV. (Bernadotte), with whom they pleaded for greater liberty of conscience to his subjects, finding him no stranger to the religious views of the Friends.

After visiting prisons at Abo, in Finland, and other towns on their route, and witnessing sufferings (afterwards happily relieved on reports thereon reaching the Emperor), the travellers reached St. Petersburg

* Acts xiv. 22.

(November, 1818), where they remained for four months, enjoying frequent opportunities of intercourse with Daniel Wheeler,* a ministering Friend from England, employed by the Emperor in draining some of the morasses near the capital.

Prince Galitzin, a man of truly Christian character, gave them a hearty welcome in the absence of the Emperor, and opened the way for visits to prisons, poorhouses, etc., some of which they found in a most wretched and filthy condition, the system of management being equally unsatisfactory. Michael, the Metropolitan of the Greek Church, whom they visited at his residence at a monastery three miles from the city, showed much interest in the views propounded by the Friends. A call was also made on Philaret, an Archbishop and Vicar of the Metropolitan—living, like his superior, in a monk's cell in a monastery—a man of much learning but of great humility and spiritual-mindedness.

Stephen Grellet and William Allen, in conjunction with one or two other gentlemen, prepared a series of Scripture lessons, in the very words of the Bible itself, which the Emperor gladly substituted for schoolbooks then in common use, of hurtful tendency.

On the Emperor's return to the city the two Friends had several private interviews with him in his palace, being received and entertained in the most friendly manner. Before leaving the palace they had, at the Emperor's own request, a time of quiet waiting together

* See *Daniel Wheeler* in this Series.

upon the Lord, the Emperor kneeling while prayer was vocally offered. He parted from them affectionately. The Empress Elizabeth, a lady of very tender spirit and very plainly dressed, also gave them a cordial reception.

At Moscow the Friends paid fatiguing visits to prisons and foundling hospitals, and had interviews with various Governors, civil and ecclesiastical. The season was intensely cold, and great numbers of sledges traversed the public roads.

Interesting visits were paid to the Malakans (or “Spiritual Christians”), and the Mennonites, in company with Contenius, the superintendent of their colonies, also to the Dukhobortzi, whose religious views and mode of worship were strange and unsatisfactory.

After crossing the Steppes, where wolves abounded, they found opportunities within a few hours of preaching the Gospel to Tartars, Mohammedans, Jews, Greeks, and Armenians. They visited various public institutions at Kherson and Odessa, and providentially escaped infection from the plague at Constantinople (then beautifully illuminated), and at Smyrna.

Between Scio and Athens they narrowly escaped capture by pirates of murderous intent off the island of Tino, as the wind suddenly rising carried them swiftly into a safe harbour. At Zante William Allen became seriously ill, and was obliged to leave his companion, who proceeded alone to Naples and Rome. At the former city Stephen Grellet had a long and satisfactory interview with the Prime Minister, and a young nobleman accompanied him to some of the prisons, many of whose

inmates, though guilty of murder, did not, when addressed, show the slightest evidence of contrition. Stephen Grellet had received a letter of introduction from Sir Thomas Maitland, Governor of the Ionian Islands, to Cardinal Consalvi, the Pope's Prime Minister, who was his particular friend. Thus was the way wonderfully opened for a visit to the Pontifical City, which was reached in safety, notwithstanding constant danger from banditti.

Arriving at Rome, Stephen Grellet proceeded to call upon Cardinal Consalvi, who proved an interested listener to his expositions of some of the superstitions of the Romish Church, and gave him full liberty to visit prisons, hospitals, and schools. Not only were these visits carried out, but also one to the Inquisition, and finally a memorable one to Pope Pius VII. himself.

Father Mirandi, head of the Inquisition, sent his secretary to accompany Stephen Grellet on a visit to this institution, with its massive walls, and underground prisons. Mention being incidentally made of a secret library in addition to the public one, Stephen Grellet insisted upon being shown into it, as otherwise he might reasonably suspect that other apartments were also withheld from his inspection. Here he found shelves upon shelves filled with books and manuscripts which had been condemned as heretical. In another chamber he looked through the archives of the Inquisition, consisting of records of torture, imprisonment and death extending over many centuries. He, however, felt satisfied by what he saw, that the

terrors of the Inquisition of former times now no longer existed.

In his interview with the Pope at the Vatican, Stephen Grellet was accompanied by a single priest as interpreter, and as a witness of all that took place. Whilst waiting for his attendant, Stephen Grellet had a long conversation with a number of the Pope's Secretaries, on salvation through Christ alone, and on several of the doctrines of the Romish Church. On entering the Pope's apartments his hat was quietly removed from his head by one of the attendants, and the door closed behind him. The Pope rose from his seat at a table on which were books and papers. He was dressed in a long robe of fine white worsted and a small cap of the same (those of the Cardinal being red). He conversed freely on the subjects dealt with in Stephen Grellet's reports which had been presented to him, and approved of various suggested reforms, but said that his hands were greatly tied in many things. He expressed his disapproval of the public burning of Bibles and some other doings of the Inquisition, assented to many of Stephen Grellet's remarks on the high calling of a minister of Christ, and the reproach cast on the Church by unfaithful professors, etc., and listened attentively whilst Stephen Grellet addressed him in the love of Christ with reference to his extensive influence and opportunities for doing good. On his leaving the room the Pope expressed a desire that the Lord would bless and protect him wherever he went. Such an event as this visit to the Head of the Roman Church

was altogether unprecedented, and it excited great surprise. Stephen Grellet afterwards wrote of it, " My soul magnifies the Lord, my strength and my help. The work is His and the glory also ! May He bless the work of His own hands ! "

A spirit of jealousy was manifested by some of the inferior Cardinals ; and it was thought wise for Stephen Grellet to leave the city without delay. This he did, and travelled night and day to Florence, and other cities in the north of Italy, where various services awaited him. Crossing the Alps into Bavaria, he had at Stuttgart a touching interview with the King, who had recently been left a widower with two young children. A striking feature in Stephen Grellet's character was the possession of a " mind at leisure from itself to soothe and sympathise," but with its expression was blended Christian counsel and encouragement tending to stimulate to faith and hopeful endeavour. His Christian courtesy and gentlemanly bearing made a deep impression upon people of all classes.

After travelling through Switzerland and France Stephen Grellet spent a few months among Friends in England and Ireland, before sailing for New York, which he reached in August, 1820.

After spending a few happy months at home with his wife and daughter Rachel (their only child), he entered upon extensive journeys in the United States and Canada, after which they removed to Burlington (New Jersey); and in 1824-5 he travelled as an evangelist through the Southern States as far as New Orleans,

feeling specially called to advocate the cause of the victims of slavery, preaching the Gospel both to masters and slaves. His evident disinterestedness of purpose won the confidence of the former, so that they did not object to their slaves attending his meetings, as they knew "he would not say anything to them in the absence of their masters which he would not say in their presence."

After his return home he was largely occupied in the earnest endeavour to promote soundness of doctrine in the Society he so much loved.

CHAPTER V.

FOURTH VISIT TO EUROPE, AND LAST YEARS.

(1831-1855.)

STEPHEN GRELLET spent the three years from 1831 to 1834 in visiting Europe for the last time.

A carriage accident at Sheffield seemed likely to prove fatal to him, but whilst lying on the ground he felt assured of restoration, and saw before him wide fields of future service in Spain and elsewhere. This journey of about 28,000 miles was confined (after visiting England) to the Central and Western countries of Europe, and in part of it he was again accompanied by William Allen. His great object was, by testifying of Christ as the Saviour of the world, to lead men to forsake the sin that separates between man and God ; secondly, "to stir up the pure mind" * in Christian believers, thus leading to a closer walk with God and trust in the guidance of the Holy Spirit ; and lastly to ameliorate the condition of his fellow men in sufferings of whatever kind. How noble and Christlike and fruitful in blessing is a life thus devoted to the service of God and man regardless of geographical limits.

What are national rights and pre-eminence as seen in the light of eternity ?

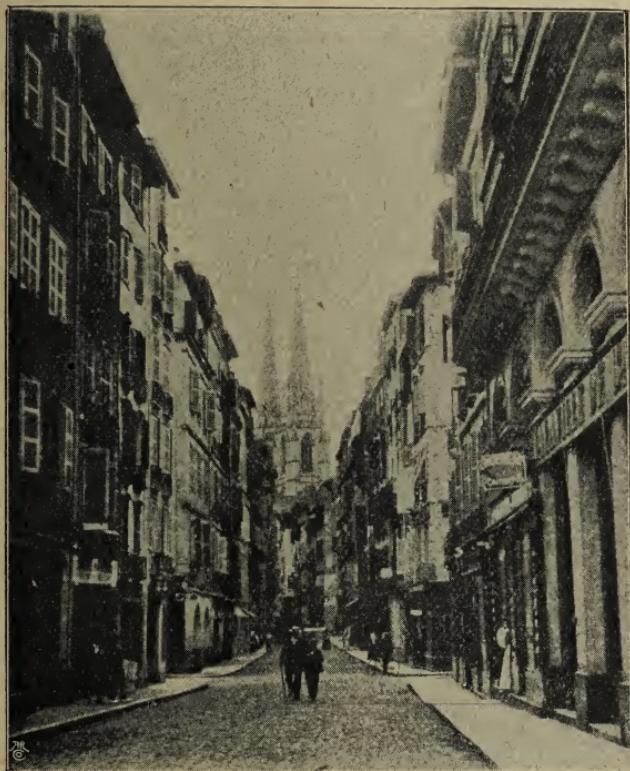
* 2 Peter iii. 1.

Among occasions of special interest in the course of this journey may be mentioned visits to the Crown Prince and Princess Royal of Prussia; an evening's happy converse with Professor Tholuck of Halle University; a visit to the château of Prince Esterhazy near Vienna; one to the former home of Oberlin at the Ban de la Roche; another to the Waldensian Valleys in Piedmont, followed by a parting interview with his beloved mother at Brives; a visit to Bayonne, where he made the acquaintance of several seriously-minded people; and, lastly, a very interesting interview with the King and Queen of Spain at Madrid. Stephen Grellet, after attending the Yearly Meeting in London for the last time, in 1834, returned to America, reaching Philadelphia in July of that year.

Having prospered in business, he felt it a pleasure to pay his own travelling expenses in his long journeys as an ambassador for Christ, though such expenses are usually defrayed from the Society's funds.

During the remaining twenty-one years of his life he continued diligent in the exercise of his gift in the ministry; but a serious illness in 1842 greatly weakened his physical strength, and at intervals he suffered severely from attacks of internal pain. Grace and peace were however abundantly experienced; and, when the end came, he was found ready for the summons, and doubtless received from the Master he had so long and so faithfully served, the blessed welcome, "Enter thou into the joy of thy Lord."* He passed peacefully away on November 16th, 1855, aged eighty-two years.

* Matthew xxv. 21, 23.



BAYONNE.

(From picture, lent by Joseph G. Alexander.)

Stephen Grellet had been an Ambassador for Christ for sixty years, walking daily with God and seeking the guidance of the Holy Spirit. His ministry was the utterance of a heart filled with love to God and man, and whilst it often fell upon *congregations* with convicting and melting power, there were occasions in which it proved a very message from Heaven to *individuals* of whose history and circumstances he knew nothing, leading to deliverance from both temporal and spiritual dangers.

As we review the course of his pilgrimage we may instructively recall to mind the words of the Apostle Peter, so remarkably illustrated by a long life of faithful and self-denying service, "Feed the flock of God, . . . taking the oversight thereof, not by constraint but willingly . . . neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter v. 2-4.

WILLIAM KITCHING.

AN INCIDENT IN THE LIFE OF STEPHEN GRELLET.

"The American Friend," November 28th, 1895.

"The secret of the Lord is with them that fear Him."

THIS great and good man lived so near the Lord as to understand His mind and do what the Holy Ghost directed him, in a very remarkable way. His memoir, written by Benjamin Seebohm, abundantly proves this, but an incident told me by a Friend who knew the holy man of God, is not there recorded.

Stephen Grellet, after much waiting on the Lord to show him His will, was directed by the Spirit to take a long journey into the backwoods of America and preach the Gospel to some wood-cutters who were felling the forest timber. The Spirit-guided man went his lonely journey in great peace and joy of soul, and went direct to the place told him of in his prayers. He found a number of shanties, but to his surprise there was silence. The timber-cutters had gone away deeper into the forest. But he, who had his message from God, could not be deceived. Finding a large shanty that appeared to have been used for the meals of the men, he entered, stood up, and preached the everlasting Gospel, finished, and returned supremely happy in having done the will of his Father in heaven. Years passed away, and Stephen Grellet heard nothing of his visit in any way, but he was happy in knowing that he had followed the Holy Spirit's guidance.

He came to Europe in the service of the Gospel, and visited England. One day, walking across London Bridge, a man somewhat rudely took hold of him, with "I have found you at last; I have got you at last, have I?" "Friend," said Stephen Grellet, "I think thou art mistaken." "But I am not," said the man. After many more exclamations on the one hand and replies from the servant of the Lord on the other, the stranger said, "Did you not preach on a certain day and at a certain place in the backwoods of America?" "Yes," said the good man, "but I saw no one there to listen." "I was there," was the reply. "I was the ganger of the woodmen. We had moved forth into the forest, and were putting up more shanties to live in, when I discovered that I had left my lever at the old settlement. So after setting my men to work I had gone back alone for my instrument. As I approached the old place, I heard a voice. Trembling and agitated, I drew near, saw you thro' the chinks of the timber walls of our dining shanty, listened to you, and was deeply convinced of sin, but I left and went back to my men. The arrow stuck fast; I was miserable, miserable for many weeks. I had no Bible, no book of any kind, no one to speak to about Divine things.

"Ah! my men were grossly immoral. I felt more and more wretched. At last I possessed myself of the sacred treasure. I read and read till I read words whereby I obtained eternal life. I told my men the same blessed news, and they were all converted to God. Three of them became missionaries and were mightily

used of the Holy Spirit to bring sinners to the Saviour, and," added the strange man, " I became possessed of the very strong desire to see you to tell you that I knew that your sermon in our old quarters had been the means of the conversion of at least one thousand souls."

Surely God moves in a mysterious way His wonders to perform !

APPENDIX.

(A.)

The reader of this sketch of the life of Stephen Grellet can hardly fail to recognise the fact that the ministry of the Gospel is encouraged in the Meetings for Worship held by the Society of Friends. These meetings (which are always open to the public), are held, however, *on a basis of silence*, which admits of intervals of united waiting upon the Lord, by which the spiritual strength of the worshippers is renewed (Psalm xxvii. 14). There is no pre-arranged programme of vocal service, and no appointed Minister or Pastor upon whom such service devolves. The exercise of spiritual gifts, by either men or women, is encouraged, as in the early Church (see 1 Cor. xii. 4-11 and 28-31).

The duty of exercising a watchful care over the ministry is entrusted to officers (called "Elders") in each Meeting.

(B.)

From the earliest days down to the present time there has always been an itinerant ministry among the Friends, exercised in many parts of the world, and directed, as was that of Stephen Grellet, towards all classes of people, in nominally Christian countries. In later times more settled missionary effort has arisen, on behalf of people in non-Christian countries, and to-day, the Friends in the British Islands, numbering about 18,000, have over 120 missionaries at work in Syria, China, India, Ceylon, Madagascar, Constantinople, and in the islands of Pemba off the east coast of Africa.

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